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VOL. X, NO. 9

The EUROPEAN HARVEST FIELD

Scripture Expositions
Prophecy and Doctrine
Missionary Letters from Europe

OUR YESTERDAYS, TODAYS AND TOMORROWS

WITH the passing of years we learn to value our Tomorrows more than our Todays, and view with alarm our ever increasing Yesterdays. All too soon our last Today will upon us, and only Eternity will remain. As we realize its inevitable near approach, vain regrets and frantic new resolves pile like pyramids before and behind us. We would minimize their size, but it is too late. The Tomorrows we would delay vanish quickly, one by one. The Yesterdays we would banish are growing millstones round our necks, dragging us into the grave. How shall we make Today one of the glad Tomorrows of all Eternity?

The Eternal Wisdom of Jesus Christ answers: — "Lay up for yourselves treasures in Heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also." Matt. 6:20-21.

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WHY THE TITLE

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For Christian Oneness and Evangelization

?

FELLOWSHIP

That which we have seen and heard declare we unto you, that ye also may have Fellowship with us: and truly our Fellowship with the Father, and with His Son Jesus Christ.— *I John 1:3.*

CHRISTIAN ONENESS

That they may all be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one, I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.—*John 17:21-23.*

EVANGELIZATION

For whosoever shall call upon the name of the Lord shall be saved. How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—*Romans 10:13-15.*

Go ye therefore, and make disciples of all the nations.—*Matt. 28:19.*

Come Thou with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls.

American-European Fellowship for Christian Oneness and Evangelization

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1. To encourage Oneness of all true Believers at home and abroad.

2. To co-operate with reliable agencies for the spread of the Gospel in Europe.

3. To give material relief in Times of Emergency.

4. To distribute the Scriptures and other Gospel Literature.

5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.

6. To support Evangelists and Workers as the Lord makes it possible.

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EDITORIAL

LEAN HARD

A well known missionary, Fidelia Fisk, was once instructing a class of heathen women. She was obliged, on account of the custom of the land, to occupy a sitting posture on the floor, without any support for her back. And as she had just recovered from an attack of illness, she became very tired. One of the women converts noticed that the teacher seemed to be faint; she left the circle and sat down right behind her, placing her back to Miss Fisk's back. She acknowledged the kindness and timeliness of the act, and leaned gently against the prop offered her.

"No! No!" said the convert, "If you love me lean hard, lean hard, lean hard!"

I think I can hear our loving, caring, gracious, sympathetic Lord, saying to every tired and weak soul, doubting, fearful and perplexed, "If you love me, lean hard, lean hard, lean hard." This is what delights and refreshes His loving heart if, in faith, we rest ourselves fully on Him. Troubled soul, do not fear to lean hard on Him. It pleases Him and His strength will support you in your weakness. Cast thy burden on the Lord. Yea, cast yourself upon Him.

"He will comfort and keep thee,
He will carry thee through."

A Day of Good Tidings

"We do not well; this day is a day of good tidings" (2 Kings vii : 9). These words were spoken among four leprous men. Ben-hadad, king of Syria, besieged Samaria. The food supply was completely cut off so that a terrible famine came upon the land. The head of an ass was sold for four pieces of silver. A poor Israelitish woman, starving, cried to the king of Israel as he passed by. He told her, "Whence shall I help thee? Out of the barnfloor or out of the winepress?" She continued to cry, "Help me, lord, O king." When the king asked her, "What aileth thee?" She said, pointing to another woman, "This woman said unto me, Give thy son that we may eat him today, and we will eat my son tomorrow. So we boiled my son, and did eat him; and I said unto her on the next day, Give thy son, that we may eat him; and she hid her son." What awful suffering there must have been!

But as it always is, when the need is the greatest, God is the nearest. He answered the cry of the starving people. Elisha appeared on the scene and said, "Hear ye the Word of the Lord; Thus saith the Lord, Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." An unbelieving noble ridiculed this divine announcement. The prophet told him that he would see it with his eyes but would not eat of it.

Four lepers were outside the city gate. Besides being lepers they were also starving. So they consulted among each other. If they went into the famine stricken city, they would surely die. But if they presented themselves in the camp of the besieging army, there might be a chance to live and, in case they should kill the four outcasts, they said, "We shall but die." So they marched forward in the night towards the Syrian camp.

That night something strange had happened. The night was about spent; the dawn of the morning came; when suddenly the sentries heard a mysterious noise. It was a great noise. They heard the racing battle chariots, the noise of snorting on-rushing horses; it was the noise of a great advancing army. The whole camp was aroused. They imagined that the king of Israel had secured the kings of the Hittites and of the Egyptians to raise the siege and to battle the Syrian hosts. So great was the terror that they fled in the twilight, leaving behind their victuals, their silver and gold, their horses and asses. The unseen hosts of the God of Israel had surrounded the camp and swept about it.

The four starving lepers found the camp deserted. They sat down and ate and drank. They loaded themselves down with silver and gold and costly garments. But then, after their salvation from death had been secured, they said among themselves: "We do not well, this day is a day of good tidings, and we hold our peace." So they rushed back. After their report had been confirmed by cautious investigation, the people by the hundreds and hundreds ran to help themselves of the enormous stores of the deserted camp. The unbelieving noble was caught in the rush and trampled to death. The prophet's words were literally fulfilled.

This incident of Israel's history has a lesson for us. By nature we are all like starving lepers. Through the grace and mercy of God we have found salvation and as believers feast now on the riches of His wonderful love. We have found in Christ greater riches than the riches the lepers discovered in the Syrian camp. We have the gold and silver of redemption and the costly raiment of salvation. Around us are the soul-starving millions. Should we then keep silence about the precious things of salvation we possess and which others can share? Is it not our solemn duty to give the good news to others and act as ambassadors in Christ's stead? Should we not say as these happy, starving lepers said, "We do not well, this is the day of good tidings"?

Let us remember, beloved in the Lord, we are living in solemn days. There are indications on all sides that the day of salvation is rapidly ending. The night is far spent, the day is at hand. The day of salvation, the acceptable year of the Lord, is followed by another day, the day of vengeance of our God" (Isa. lxi : 1, 2).

Are you aware that our Lord wants to use *you* in leading starving souls to the unsearchable riches of Christ, that He wants to use *you* to save souls from death, the second death, the never-ending separation of the soul from God? Are *you* willing to be used? Are *you* praying for the lost? Are *you* doing all you can in sending forth the gospel of our salvation? You do not well if you hold your peace and do not bear witness to Christ and to His salvation.

Many believers have drifted into a spiritual selfishness. They attend every Bible conference to feast upon the fat things. They have their weekly Bible readings which build them up in their faith, but they neglect the responsibility towards the unsaved, and but little work in the Gospel is done.

And what shall we say of those believers who have accepted all kinds of vagaries, fanciful theories, like Anglo-Israel and the Pyramidical delusion? They seem to be occupied mostly with persuading other believers to fall in line with them, and they have but little heart for the dissemination of the good news. Still worse those who have accepted the teachings of a second chance for the lost, who believe in an unscriptural "reconciliationism," a universal salvation; and become mostly paralyzed in the preaching of the Gospel. "We do not well, this is the day of good tidings."

IS THAT ALL YOU HAVE TO OFFER US?

Bishop Frank W. Warne, D.D., LL.D.

THERE is in India a great organization called the Araya Samaj. (Araya means Aryian and Samaj organization.) This is the largest Indian organization of modern times. It was primarily organized to stop the villagers of India from becoming Christians. In their discussions the Samajists concede that Christianity is superior to present day village Hinduism. The reason assigned by the Samajists is that present day Hinduism is degenerated Hinduism. Then they preach to the people that the way out for the people of India is not to become Christians but to get back to primitive, pure Hinduism. But in order for those Samajist preachers to preach primitive pure Hinduism they have to preach negatively just what the missionary wants preached. They have to preach against idolatry, the whole caste system of India and particularly against untouchability. They preach against child marriages—one of India's greatest curses; against enforced widowhood, with all its train of woe, and the whole zenanna system, and so on. That is as one of the indirect fruits of the leavening power of the gospel. There are thousands of preachers of the Araya Samaj organization preaching negatively just what the missionary preaches and it does not cost the missionary movement one cent.

One of our bright spiritual witty Indian preachers with a good sense of humor—and thank God they have that along with many wonderful qualifications—said to me, "I never call those preachers Araya Samajists." I asked, "What do you call them?" He replied, "I call them John the Baptist, for all over India they are preparing the way of the Lord." Their eyes seem to be holden, for their chief purpose is to oppose and stop the mass movement work in India. Yet they, without any cost to missions, are tearing down the chief bulwarks of Hinduism that makes India the most difficult mission field, in some particulars, in the whole world.

Many of our Indian ministers were afraid of these Samaj preachers. Yet one of our brightest Indian preachers decided to have one of the greatest Araya Samaj preachers preach to our Christians. So he arranged a moonlight open air service with a great crowd. The Araya Samajist preacher with great flourish presented the glories of primitive pure Hinduism and urged the people to not become Christian, but to return to pure primitive Hinduism. When he had finished, one of our village chaudries, a village leader, who had been educated in the school of hard knocks, and who had received the joyous experience of personal salvation in his life and who saw no hope for his people except in Jesus Christ, and who saw the hollowness of mere negations, rose and asked the Araya Samaj preacher in the presence of all,

Is That All You Have to Offer Us?

Have you no loving Heavenly Father? No Saviour? No forgiveness of sin? No pardon, no peace, no heaven, no eternal life, no Holy Spirit to help us here?" and so on.

The Samajist preacher in utter confusion slipped out of sight and the Christian congregation under the stars broke out spontaneously in one of their much loved joyous victorious songs,

Jai, Jai, Jai, Jai, Masih ki Jai

(Victory, victory, victory to the Christ)

That village scene reveals the real missionary message and motive for missionary evangelism. For when all the beautiful thoughts are gathered from all the non-Christian religions of the world they are as barren of the glorious gospel glad tidings as was the speech of the Araya Samajist preacher.

To close by illustrating the way this works out I asked one of our senior mass movement missionaries, who has for years been close to the persecuted village Christians of India, "Do you believe in the genuineness and spirituality of the movement? If so, why?" The missionary answered, "It strikes me that the desire for the education of their children and the hope of later getting a better social position, or any other reason, or combination of reasons, will not account for their being willing to be beaten, to be turned out of their homes, to have their work taken from them, to have wells and water cut off from them. If they do not get something that feeds the heart hunger and ministers to the soul I am utterly at a loss to explain their coming. But if the Holy Spirit does feed and satisfy them the whole explanation is easy. What one learns in this movement is that the Holy Spirit is not appalled by numbers but ministers to all." What more need be said?

(From "The Essentialist").

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THE HEBREW'S SEARCH FOR THE BLOOD OF ATONEMENT

By H. A. Ironside

IN the spring of 1898, I was holding some gospel meetings in San Francisco, and several times addressed the Jews attending a "Mission to Israel." On one occasion, having concluded my discourse, the meeting was thrown open for discussion with any Hebrews who desired to ask questions or state difficulties, as also for any who had been brought to Christ to relate their conversions.

The experience of one old Jew interested me greatly, and as nearly as I can I give his remarks in his own words, though not attempting to preserve the inimitable Hebrew-English dialect.

He said: "This is Passover week among you, my Jewish brethren, and as I sat here, I was thinking how you will be observing it. You will have put away all leaven from your houses; you will eat the 'motsah' (unleavened wafers) and the roasted lamb. You will attend the synagogue services, and carry out the ritual and directions of the Talmud; but you forget, my brethren, that you have everything but that which Jehovah required first of all. He did not say, 'When I see the leaven put away, or when I see you eat the motsah, or the lamb, or go to the synagogue;' but His word was, 'When I see the *blood* I will pass over you.' Ah, my brethren, you can substitute nothing for this. You must have *blood, blood,* BLOOD!"

As he reiterated this word with ever-increasing emphasis, his black eyes flashed warningly, and his Jewish hearers quailed before him.

"Blood!" It is an awful word, that, for one who reveres the ancient oracle, and yet has no sacrifice. Turn where he will in the book, the blood meets him, but let him seek as he may, he cannot find it in the Judaism of the present.

After a moment's pause, the patriarchal old man went on somewhat as follows: "I was born in Palestine, nearly seventy years ago. As a child I was taught to read the Law, the Psalms, and the Prophets. I early attended the synagogue and learned Hebrew from the Rabbis. At first I believed what I was told, that ours was the true and only religion, but as I grew older and studied the Law more intently, I was struck by the place the blood had in all the ceremonies outlined there, and equally struck by its utter absence in the ritual to which I was brought up.

"Again and again I read Exodus xii. and Leviticus xvi., xvii., and the latter chapters especially made me tremble, as I thought of the great Day of Atonement and the place the blood had there. Day and night one verse would ring in my ears. 'It is the *blood* that maketh an atonement for the soul!' I knew I had broken the law. I *needed atonement*. Year after year, on that day, I beat my breast as I confessed my need of it; but it was to be made by blood, and there *was no blood!*

"In my distress, at last, I opened my heart to a learned and venerable rabbi. He told me that God was angry with His people. Jerusalem was in the hands of the Gentiles, the temple was destroyed, and a Mohammedan mosque was reared up in its place. The only spot on earth where we dare shed the blood of sacrifice, in accordance with Deuteronomy xii. and Leviticus xvii., was desecrated, and our nation scattered. That was *why* there was no blood. God had Himself closed the way to carry out the solemn service of the great Day of Atonement. Now, we must turn to the Talmud, and rest on its instruction, and trust in the mercy of God *and* the merits of the fathers.

"I tried to be satisfied, but could not. Something seemed to say that the law was unaltered, even though our temple was destroyed. Nothing else but blood could atone for the soul. We dared not shed blood for atonement elsewhere than in the place the Lord had chosen. Then we were left without an atonement for all?

"This thought filled me with horror. In my distress I consulted many other rabbis. I had but one great question—*Where can I find the blood of atonement?*

"I was over thirty years of age when I left Palestine and came to Constantinople, with my still unanswered question ever before my mind, and my soul exceedingly troubled about my sins.

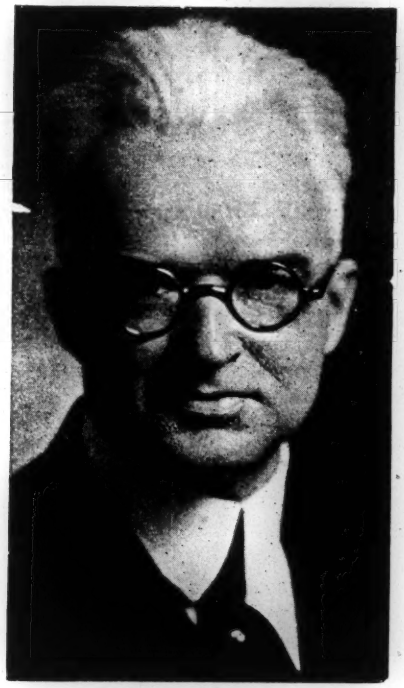
"One night I was walking down one of the narrow streets of that city, when I saw a sign telling of a meeting for Jews. Curiosity led me to open the door and go in. Just as I took a seat I heard a man say, "The blood of Jesus Christ, His Son, cleanseth us from all sin.' It was my first introduction to Christianity, but I listened breathlessly as the speaker told how God had declared that 'without shedding of blood there is no remission;' but that He had given His only begotten Son, the Lamb of God, to die, and all who trusted in His blood were forgiven all their iniquities. This was the Messiah of the fifty-third of Isaiah: this was the Sufferer of Psalm xxii. Ah, my brethren, I had found the blood of atonement at last. I trusted it, and now I love to read the New Testament and see how all the shadows of the law are fulfilled in Jesus. His blood has been shed for sinners. It has satisfied God, and it is the only means of salvation for either Jew or Gentile."

Reader, have you yet found the blood of atonement? "Behold the Lamb of God, who taketh away the sin of the world" (John i. 29). Are you trusting in God's smitten Lamb?—the sacrifice of God?

THE THEOLOGICAL BASIS FOR EVANGELISM

By the Rev. Harold Paul Sloan, D.D.

THE supreme task of the church is evangelism. No one will question this assertion. But with what message shall we evangelize? From this urgent question the church seems to be holding back. Yet evangelism has a theological basis and presupposition. Not any message passionately preached will convert men; but only that message which is fitted to their needs, and which makes a large appeal to their whole spiritual being. There is no more pressing question before the church than the one we have named: The theological basis of evangelism—with what message, what theology, what gospel shall we evangelize?



Rev. Harold Paul Sloan, D.D.

It is often said that sincerity alone matters in religion. That anything a man sincerely believes is the truth for him. But the proposition is evidently mistaken. Truth is as significant in religion as it is in physics and biology; and the fact that Jesus Christ divides the ages is the proof of it. Pagan civilization would not remain forever different from and lower than Christian civilization if sincerity in any religious belief were the sole necessity of religious value that took its start in His life; and this new religious value is the essential theological basis for evangelism.

Even those who hesitate to admit any absolute authority in the Scriptures will readily grant that the New Testament does contain the leaven of Jesus, which is the value in question; so that a complete analysis of the New Testament record must include the precious truth. Similarly every student of the New Testament will readily admit that its contents may be analyzed into four characteristic items, as follows:

Jesus' recognition and revelation of the Fatherhood of God.

Jesus' expression in life and word of the ethical implications of that truth.

The record of Jesus' personal transcendence, clear through, from the first prophetic foregleamings of Him, to His present invisible and mystical presence in His church.

The record of His redemptive death and resurrection. His ascension, enthronement, and the promise of His return.

One or all, then, of these items, must be the value we are seeking, the value that has made His gospel creative, and has given to Him His ever increasing sway over the races and generations of men.

There is today a considerable volume of opinion which locates the significance of Jesus entirely in His doctrine of God as Father and the ethical implications of this truth. Those who think thus do not deeply care about

the mighty supernaturals in the New Testament. For them the virgin birth may or may not be true; the miracles may or may not be historical records. Even the resurrection itself is looked upon simply as one of the miracle stories, unhistorical in form, probably exaggerated from some small nucleus of fact. The cross, of course, is admitted as an historical fact, but it is regarded simply as an ennobling influence upon human hearts, or else its meaning is asserted to be wholly obscure. Even the Deity of Christ is in fact set aside as not of prime significance. Sometimes this is done frankly. At other times the doctrine is preserved, but is given a new meaning. Deity becomes the absolute moral worth of the character achieved by the man Jesus. A Syrian peasant, the son of Mary, by unique moral effort achieved what is called Deity. It is not God becoming man by a mystery of infinite self-sacrifice, but instead, a Man becoming in some sense divine by His own magnificent ethical achievement.

This new interpretation of Jesus (not new in fact) is an effort to make His religion independent of the problems of criticism and of the currents of philosophical thought and speculation. It is the religion of Jesus (His own religious point of view) as distinct from the religion about Him (which included the doctrine of His person and redemptive sacrifice). It is "the Jesus' way" of life, the Jesus' philosophy. The moral and religious teachings of Jesus alone matter. His significance for men is entirely in His truth and His example. A doctrine of His person is not important except as helping us to understand His pre-eminence in thought and life. The saving leaven which takes its rise in Him is nothing more than the sum total moral and spiritual truth to which He gave expression.

It is not our present plan to criticize this theology either from the point of view of the New Testament, of philosophy, or of the standards of faith. We simply wish to estimate its value for evangelism. Before we do this, and as a help toward doing it more effectively, we will state the familiar Christian theology for this is offered as a substitute.

Historic Christianity as distinct from this new theological opinion is not independent of criticism. If criticism could destroy the evidences of Jesus' transcendence, its gospel would be destroyed with them. The resurrection of Jesus is the keystone of its temple. The virgin birth is an important buttress. Every miracle is significant. The redemptive cross is central. The doctrine of His person is fundamental. The teaching of Jesus is a part, and an important part; but it is only a part of its total gospel.

Historic Christianity believes in a divine, supernatural redemption of sinful and lost humanity. It begins with the first prophetic announcement of a divine salvation. It moves on through the increasing Messianic hope as developed in Israel. It is crowned by a stupendous act of divine self-sacrifice—God the eternal Son laid aside the glory of His heavenly estate; took our manhood, becoming everlastingly identified with our lost race; died our death, the judgment of holiness upon our sin; and rose again to be forever both God and man, the head of the redeemed and unified humanity, which through Him is to be united with God.

The teaching of Jesus concerning the divine Fatherhood and human brotherhood, the ethical implications of these truths, the power and illumination of His example are all included in this message. They are guides to inspire and help us in the self-expression of that redeemed life which by the Holy Ghost we receive in Christ. They are also an indispensable part of the total record of Deity incarnate; but they are not the whole gospel of Jesus.

The Two Appeals

Compare now the appeal of the two theologies. Historic Christianity is beyond dispute the nobler. That the everlasting personal Will, the creative Omnipotence that is behind the universe, came in His own personality within reach of human sense experience—that God did in fact become man—this certainly is a nobler idea than that of a man becoming so good that he was at last able fully to express God. Then again the whole transcendence manifest in Jesus' life is precisely that transcendence for which the race has always longed. We long shake ourselves loose; to know truth with certainty; to realize goodness inerrantly; to rise free above the limitations of our present physical bodies; to burst the bonds of death and stand forth immortal; in a word, we long to be precisely what we see realized in Jesus. His mighty, transcendent life answers all our age-old aspirings and the fact that He is there is big with promise for us all.

The historic gospel appeals to man's consciousness of guilt and moral helplessness. It takes sin as seriously as his morally quickened conscience takes it. It says, "The wage of sin is death." It reveals a divine throne that is at once perfect in judgment and infinite in love; and that yet offers to men freely a relationship to Jesus Christ that is both abundant with forgiveness and big with the promise of new life effective unto righteousness.

Historic Christianity's whole tremendous story appeals to man's intellect. Its supernaturals are doubtless difficult, but they are none the less necessary. The aspirations of humanity cannot be satisfied without transcendence; and if we are to become transcendent, then transcendence must appear somewhere in history. But Israel's monotheism, unique, majestic, its increasing messianic hope, the incomparable figure of Jesus, the convincing evidence of His resurrection, the spectacle of His transforming influence all down the years—these things make their own powerful intellectual appeal. The historic theology, then, makes contact with every faculty of the human soul. No man can face it without feeling that it fulfills him; that it corresponds to his best, and answers it. And then its claim upon him: how searching, and yet how simple! It does not require some impossible endeavor, it only asks faith, a self-entrustment to Jesus Christ that makes Him our all in all.

Turning now to the current theological interpretation, we ask, What is its appeal? The answer is immediate and inevitable. Its appeal is almost wholly to man's moral faculties.

Every man has intuitively a moral and religious sense. It is not naturally either realized or effective. This is the failure of all human history before Christ. When He came He did two great things transforming things: First, He put man's vague intuititions into clear and full expression. Second, He lived the moral ideal He taught. By doing these things He gave to the race both a clear set of moral and religious ideas, and an effective encouragement to their realization. This ethical and religious expression and inspiration is Jesus' total contribution. He has shown us the full meaning of our own intuitions and encouraged us to realize them.

The appeal here, it is evident, is almost exclusively to man's ethical nature. There are no great transcendent facts fulfilling the aspirings of his soul; no mighty supernaturals unfolding down the years. Christ is simply a prophet who has brought us the truth. His creative value is simply the moral intuitions by which He has completed and reinforced the common moral intuitions of the race. It is a glorified decalogue rather than a gospel. It is not a message of salvation that comes like healing balm to wounded.

weary hearts; it is instead a challenge to achievement. This is the truth. Fulfill it. Realize it in your own life—this is its appeal.

Faith and Critical Problems

There is now, certainly, no need to point out that the contacts of this theology with the souls of men are greatly narrowed. It does indeed make contact with human pride, but this is not helpful. It is a gospel for the strong and self-sufficient, not for the weary hearted, the morally helpless, and the guilty. It can only be tendered at the cost of its ethical passion, for it has no atonement. It can only answer man's longings with unproven promises, for it has no great supernatural facts with which to answer them. It has no challenging evidence to move the intellect; for, the supernatural being denied, there are only the moral intuitions of Jesus, which stand and must stand simply in their correspondence to the moral intuitions of the race. It needs no prophetic foresight to see that such a theology will inevitably be barren evangelistically. It lacks breadth and power of appeal. But we do not need to venture a personal judgment, for this theology has been put to historic test. No matter what may be its position with respect to the person of Christ, its gospel is Socinian. It can be summarized in the familiar five points of New England Unitarianism: the Fatherhood of God, the brotherhood of man, the leadership of Christ, salvation by character, ceaseless progress. Here again the appeal is purely ethical and self-sufficient (to man's pride), and in this instance the evangelistic inefficiency of the theology has been historically demonstrated.

When this new theological point of view was just coming to the fore in American Methodism, Prof. Peake said to the writer: "The new interpretation of Christianity is intended to make faith independent of critical problems; but the thing cannot be done. Christianity cannot be separated from the mighty supernaturals of the gospel record. We destroy Christianity when we narrow it to the teachings of Jesus."

"The religion of Jesus" is a partial Christianity. It is a reduced form of Christianity. It is an expression of that recurring theological reaction from trusting to trying. It has never been evangelistically effective. Every great revival has magnified the total fact of Christ and has pressed Him in His all sufficiency upon the sin-burdened hearts of men. This is the difference between Paul's gospel and the inefficient Ebionism of the first century. Paul had a Saviour; the Ebionites had only a supreme prophet. This is the difference between Protestantism and the medieval Roman church. Luther preached Christ's all-sufficient justifying grace—it was justification by faith alone. Rome had largely buried the grace of Christ beneath a superadded weight of work's righteousness. This was the difference between Wesley after Aldersgate Street and before in Oxford and Georgia. At Aldersgate Street he came into contact with the all-sufficient Christ. Before that his conception of salvation had been as cumbered with works as that of medieval Rome.

Let us then face the issue courageously: a fine passion for evangelism is not enough to produce results; the church must definitely face the question, With what theology shall we evangelize? It does not show breadth for a church to tolerate any theology so long as men are sincere; rather it shows shallowness; it even suggests unreality. There is the same difference between truth and untruth in theology as is recognized everywhere else. Tolerantly to say, Anything that is true in religion, is equivalent to saying, Nothing is

true. The gospel with which Jesus entrusted the first apostles had a definite intellectual content; it was not just any benevolently impassioned point of view. Jesus equipped His church with the fact of redemption, and the whole manifestation of His sublime transcendence, as well as with the expression of His moral and religious institutions. It is this total equipment that has given to the church its evangelistic success. We must re-establish it in our pulpits and class-rooms, or else all our fine ethical and human passion will be in vain.

—*From The Christian Advocate.*

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A LIFE OF PRAYER

By Rev. Norman H. Camp

IN a recent book, entitled *His In a Life of Prayer,* Dr. Norman B. Harrison, its author, the pastor of the Brookes Memorial Presbyterian Church of St. Louis, in pleading for such a life, says: "One of the ceaseless activities of the body is its breathing. It is essential to self-preservation. We do it involuntarily. Such is the function of prayer; hence its primal importance. It is the Church's part, practically, in the sustaining of her life. We sing:

'Prayer is the Christian's vital breath,
The Christian's native air.'

"But it is a law of the body that the more actively and vigorously it exercises the more deeply and freely it must breathe. Under exertion the body demands a quickened breathing, an ampler supply of air, to meet its necessities.

"The application to the Church is obvious. She has come upon a day of almost hectic exertion. Her activities are many and varied. She is endeavoring to do things as never before. Hence, acknowledging that she is an organism, this speeding up of activity, by every known law, so to speak, calls for increased breathing. To sustain her own life she must have more prayer."

In the introduction to *Problems in the Prayer Life* by Dr. J. O. Buswell, president of Wheaton College, the author defines prayer as "Conversation with God." He continues: "Our conversation with God is reciprocal. God speaks to us while we pray, though we do not always recognize His voice. We ought always to pray with the words of the child Samuel in mind, 'Speak, for thy servant heareth.' When we pray, we talk with One who hears, who understands, who cares, and who answers!

"This conversation with God need not always be in words, but it should never be broken off. It ought to be essentially continuous in its nature. * * * The continuous nature of prayer may well be illustrated by the conversation of intimate friends. Words are not constantly exchanged, but fellowship is not interrupted. We must not only have regular and frequent times for prayer, but, whenever there is a break in the occupation of our minds, we ought to revert to conscious communion with God just as involuntarily as we should continue in conversation with a friend near at hand."

In his book on *Prevailing Prayer,* D. L. Moody says, in the opening chapter: "Those who have left the deepest impression on this sin-cursed earth have been men and women of prayer. You will find that prayer has been the mighty power that has moved not only God, but man. Abraham was a man of prayer, and angels came down from heaven to converse with him. Jacob's prayer was answered in the wonderful interview at Peniel, that re-

sulted in his having such a mighty blessing, and in softening the heart of his brother Esau; the child Samuel was given in answer to Hannah's prayer; Elijah's prayer closed up the heavens for three years and six months, and he prayed again and the heavens gave rain. * * * Let us remember that the God of Elijah still lives. The prophet was translated and went up to heaven, but his God still lives, and we have the same access to Him that Elijah had."

Dr. R. A. Torrey, in his book on *How to Pray,* which has had a large circulation, writes thus on "The Importance of Prayer": "The history of the Church has always been a history of grave difficulties to overcome. The devil hates the Church and seeks in every way to block its progress; now by false doctrine, again by division, again by inward corruption of life. But by prayer, a clear way can be made through everything. Prayer will root out heresy, allay misunderstanding, sweep away jealousies and animosities, obliterate immoralities, and bring in the full tide of God's reviving grace. History abundantly proves this. In the hour of darkest portent, when the case of the Church, local or universal, has seemed beyond hope, believing men and women have met together and cried to God, and the answer has come.

"It was so in the days of Knox; it was so in the days of Wesley and Whitfield; it was so in the days of Edwards and Brainerd; it was so in the days of Finney; it was so in the days of the great revival in 1857 in this country, and of 1859 in Ireland, and it will be so again in your day and mine."

In the introduction to a compilation of remarkable answers to prayer, entitled *"I Cried, He Answered,"* Dr. Charles G. Trumbull, the editor of the *Sunday School Times,* writes as follows: "We never have to choose between service and prayer. We never have to choose between working and praying. For prayer is service; prayer is work of the most efficient kind that any human being can render. The commonly used expression, 'prayer and service,' often on the lips of sincere Christians, is a mistaken one. It implies that prayer is one thing and service another, whereas those serve who pray, and they serve *while they are praying.*

> "For prayer, as has well been said, 'releases the energies of God.' Prayer is asking God to do what we cannot do.
>
> "Every true prayer originates with God.
>
> "Every true prayer is brought from the heart of God by the Holy Spirit to the heart of man.
>
> "Every true prayer, thus originated by God and conveyed to the heart of man, when offered in the only true way in the name of Jesus, is carried back to God by the Holy Spirit.
>
> "And every true prayer finds its efficiency in the resulting work which God Himself accomplishes in answer.
>
> "We all have the marvelous privilege of permitting *or preventing* this working of the omnipotence of God."

In George Muller's narratives of *Answers to Prayer,* one of the series of books belonging to the Moody Colportage Library, he assures us that: "The joy which answers to prayer give, cannot be described! and the impetus which they afford to the spiritual life is exceedingly great. The experience of this happiness, I desire for all my Christian readers. If you believe indeed in the Lord Jesus for the salvation of your soul, if you walk uprightly and do not regard iniquity in your heart, if you continue to wait patiently and believingly upon God, then answers will surely be given to your prayers. You may not be called upon to serve the Lord in the way the writer does, and, therefore, may never have answers to prayer respecting such things as are recorded here, but, in your various circumstances, your

family, your business, your profession, your Church position, your labor for the Lord, etc., you may have answers as distinct as any here recorded."

The author of *Praying Hyde,* the Rev. Francis A. McGaw of Akron, Ohio, tells of the amazing prayer-life of a missionary in India whose intercession "changed things" for the Sialkot Revival. He refers to the Punjab Prayer-Union which was started in 1904, about the time of the first Sialkot Convention. The principles of this Union are stated in the form of questions which were signed by those becoming members, as follows:

1. "Are you praying for quickening in your own life, in the life of your fellow workers, and in the Church?
2. "Are you longing for greater power of the Holy Spirit in your own life and work, and are you convinced that you cannot go on without this power?
3. "Will you pray that you may not be ashamed of Jesus?
4. "Do you believe that prayer is the great means for securing this spiritual awakening?
5. "Will you set apart one-half hour each day, as soon after noon as possible, to pray for this awakening, and are you willing to pray till the awakening comes?"

Rev. Gordon Watt of England, in his book on *The Strategic Value of Prayer,* has this to say in the last chapter: "There are two forms of weakness in the prayer-life of many. The first is to think that prayer consists only in words. Prayer is more than asking something. It is work, the greatest that can ever be done, and one in which each Christian can have a share.

"The second form of weakness is to think that prayer consists in many words, without any real point or purpose in them. Indefiniteness of petition produces leakage of power. Generalities, whether in prayer or preaching, are ineffective. And it is, therefore, necessary to emphasize this fact, that prayer is a work, as much a work as preaching, teaching, singing, visiting, or attending some religious service. * * * The thoroughness with which we do that work is the measure of the thoroughness with which God will be able to do His work through us."—Bible Institute Colportage Ass'n, 843-845 North Wells Street, Chicago.

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I WILL BLESS THEM THAT BLESS THEE

By Thomas M. Chalmers
Editor of The Jewish Missionary Magazine

The great progress of the Zionists in founding a new nation in Palestine is beyond doubt. More than 120 colonies have been established. Swamps have been drained and made healthful. The land is being afforested. Orchards and gardens are revealing the fine possibilities of the soil and climate. Other lines of development show the touch of Jewish energy. Electric power from the Jordan will soon light the cities of Palestine, run her printing plants, supply factories and aid the farmer. A school system is forming to teach all modern learning by the medium of Hebrew. A Jewish peasantry, drawing life and energy and spirit from the soil and the Jewish past, will form the backbone of this new people.

Another great development is soon to come. A report made in August, 1927, by the British Government reveals surpassing wealth in the salts and nitrates of the Dead Sea. Their value is placed at 1,190 billions of dollars. These riches are soon to be exploited. The nitrates will enrich the soil of Palestine and immense supplies will be available for export. In view of the envy which will be stirred among the nations, as revealed in Ezekiel xxxviii, 10-13, this development is extremely significant.

OBSERVATIONS AND EXPERIENCES IN RUSSIA AND THE BALTIC COUNTRIES

By the Rev. Dr. George Albert Simons
General Secretary of the American-European Fellowship

(Second Installment)

The Dawn of Religious Liberty

In April 1905 the Czar, Nicholas II, influenced partly by Russia's great defeat in the Far East and a suppressed revolution in the western section of Russia, felt moved to issue an *ukase* granting to the subjects liberty of conscience, religious freedom and liberty of the press. In October of the same year he followed the iniative step with another manifesto. The effect of those imperial decrees was electrical throughout the nation, and it took more than five years to impress upon the nation at large that these manifestoes were not law but simply imperial suggestions to the lawmaking body at the government-seat. Dumas have come and Dumas have gone but the noble intentions have remained mere propositions.

My Early Conversion and Call to the Ministry

As a lad of ten years I was soundly converted during a revival that lasted for more than a month in my father's Church in Milwaukee, Wisconsin. Already then I felt a pretty definite call to the ministry which, however, I suppressed for nine years.

When my father came East from California, I finished my school education in Brooklyn, and as he was very anxious that his boys should have some business training, I soon landed in Wall Street, where I had my first experience in business, and later as a clerk in one of the biggest banks in America. There I spent over four years, and it was during those four years that I felt impelled to improve my mind and equip myself for useful service. I took various courses and while assisting my father in my free time, I gradually became interested in Church work. By the time I was nineteen years old I possessed a Local Preacher's license. The more I saw of the business world, the more I felt drawn to my father's profession.

I was earning about one thousand dollars a year at the bank when I made up my mind to quit. My father was delighted. For, as he told me afterwards, he had always cherished the hope of one of his sons becoming a preacher of the Gospel. He was all the more satisfied because my decision had been arrived at without moral suasion on his part.

And so I went to college, after an affectionate parting from my colleagues at the bank, though the breach was not complete, for I was allowed to work again in summer. The result was that I not only paid my way through college, but also saved some money which I eventually invested in Church property in Russia.

While a student at Baldwin-Wallace College, New York University and Drew Theological Seminary, from all of which institutions I graduated, I was approached again and again with regard to enlisting as a "student-volunteer" for the missionary field. While I felt definitely called to be a preacher of the Gospel somehow I could never feel persuaded in my heart that I should go as a foreign missionary to some part of the non-Christian world. I had seen how a number of my fellow students at the various institutions signed cards as "student volunteers." I never questioned their sincerity but always marvelled that nearly every one felt a definite call to either China, or India, or Africa, or Japan, or Korea, or South America! I regret to say that some of these men did not go to the foreign field for reasons best known to themselves.

My Missionary Call to Russia

Upon the death of my father, the late Rev. George Henry Simons, in 1899, I succeeded him as pastor of a Methodist Episcopal Church in Brooklyn, New York, where I remained over three years and then served as Associate Pastor with Dr. Elmer A. Dent in the People's Church, Sixty-first Street, New York City. My next charge was a suburban church at Bayside, New York, where I spent over two years. I happened to be the thirteenth preacher that had served the Bayside Congregation during a period of fourteen years and was having really a happy and successful pastorate there. Then one day while leaving the Methodist Mission Building on Fifth Avenue. New York City, I was greeted by a man whom I had not yet met but about whom I had read a great deal. It was our beloved Bishop William Burt, General Superintendent of the Methodist Church in Europe. He put his hand on my shoulder and with a very winsome smile said: "Brother Simons, I am looking for a man to go to Russia. Your name has been mentioned to me as the sort of man who would be able to do pioneer work. Think it over and pray about it, and let me have your answer very soon." If someone had approached me with the proposition to go and visit the moon I should not have been more surprised. I did not feel called to be a missionary and least of all to go to Russia! Deeply prejudiced against the Russian character, language, and customs, and aware of the danger lurking in a land that might flare up in a revolution any hour, I did not find it hard to refuse the call point-blank the first time it came to me. I thought the matter was settled, but the call came again and again! Some of my friends urged me to go, while others seeming more solicitous concerning my welfare said: "Don't you do it! A live man in America is worth more than a dead one in Russia! They'll kill you there, surely! Besides, no foreigner can ever master that most difficult of all languages, the Russian!" For eight months I weighed the question in earnest prayer and careful study. In the meantime I received a letter from Bishop Burt who was somewhere in the heart of Africa holding conferences and inspecting mission-stations. Early one morning, it was about four o'clock, I awoke with these words ringing in my ears: "I can do all things through Christ which strengtheneth me." "That settles it," said I, "I am going to Russia, revolution or no revolution! Wherever it may be that God, through the Church, calls me, whatever the dangers and difficulties may be, I'll go! "I can do all things through Christ which strengtheneth me."

(In the next issue Dr. Simons will tell the story of his First Sermon in Russia.—Editor)

DR. SIMONS AVAILABLE FOR SPEAKING ENGAGEMENTS

The new General Secretary of the American-European Fellowship, Dr. George A. Simons, who has had twenty-two years of personal contact with the peoples of Europe and is widely recognized as an authority on Russia and the Baltic countries, will be glad to speak on any of the following subjects wherever opportunity may be given him:

Evangelizing Europe.
Russian Characteristics.
The American Religion.
The Russian Revolutions.
Russia's Religious Renaissance.
How Christian America can best help Christian Russia.
God's Hand in Russian and Baltic Evangelical Pioneer Work.

As far as profound knowledge of European affairs is concerned Dr. Simons might have been born "on the continent" instead of in America. Yet it is greatly to the advantage of his hearers that his American birth has given him a broad, unbiased view of affairs in every European country rather than a patriotism born of allegiance to a single monarchy or state. Every church whose foreign board sponsors missionary work in Europe will do well to hear this speaker and will profit largely from his practical answers to the usual questions asked at the close of such lectures.

To make fall and winter dates for any of the lectures of Dr. Simons you may write to him at 156 Fifth Avenue, New York City.

THE GOSPEL IN RUSSIA

THE TRIUMPH OF THE GOSPEL IN RUSSIA

By Rev. John Johnson

American Secretary of the All-Russian Evangelical Christian Union

The Gospel of our Lord Jesus Christ is triumphant everywhere, even in Soviet Russia which some people consider a country that is entirely committed to atheistic communism. It it a fact that the Gospel has accomplished some great things and reforms in Russian life.

At present the Evangelical Christians in Russia are very active in improving the spirtual, social, educational and economic life of that great Slavic nation. They are striving to put Russia on the high plane of the Gospel standard of living. They are endeavoring to achieve this goal of Gospel life according to the following program:

1. The gospel social work, ministering to the material needs of believers.
2. The gospel social education of children and young people.
3. Gospel social education among women in the churches.
4. General social education:
   a) Struggle against illiteracy among church-members and adherents.
   b) Teetotalism: absolute abstinence to be practiced by believers and to be taught among the surrounding population.
   c) Promotion of the scientific education of members of Evangelical churches, etc., with preservation of the simple Gospel faith. The motto is: "Half the members of the Academy of Science to be Gospel Christians."
   d) The creative work of Evangelical Christians in the sphere of the arts, such as music, painting, architecture, sculpture, etc., so that all these arts should express the forgotten Gospel ideals.
   e) Special instruction as to the introduction into the life of the Evangelical Christians of the principles of absolute cleanliness and hygiene in methods concerning food, clothing, the keeping of houses, etc.
   f) Measures are to be taken to give advice to the brethren with regard to the best methods of various branches of agricultural and industrial work.
   g) Enforcing the general principle that every Evangelical Christian in Russia should be "an example to those who believe" (1 Tim. 4: 12) in all branches of the life, not only in his personal behavior, but in his family, social life and in all the educational, economic, industrial and other branches of human activity.
   In this connection a slogan is used: "The Gospel vegetables, the Gospel fruit, the Gospel fowls, the Gospel machinery, the Gospel style of architecture, the Gospel music—should be the best in the country."

The general regulations as to the Gospel social education of the Evangelical people are discussed in all the various conferences, and practical measures are taken to carry into effect every reform adopted.

While the Gospel and religion of Jesus Christ are powerful enough to materialize this remarkable program, still the brethren in Russia need our prayers, sympathy and help in this great undertaking. We earnestly hope that every one who reads this article will join the heroic and consecrated army of Evangelical Christians in Russia, to pray daily and help in a practical way to bring about this great reformation in Soviet Russia. Only the Gospel of Jesus Christ can make the great Slavic nation truly free and happy.

A NOTABLE LEADER IN RUSSIA'S GREAT REVIVAL

By Rev. John Johnson

American Secretary of the All-Russian Evangelical Christian Union

The Rev. I. S. Prokhanoff is a real Russian. He was born sixty years ago in the city of Vladikavskas, Caucasus, which is in the southern part of European Russia. His parents were Dissenters, who belonged to the group called "Molokani." The Molokans date back to the beginning of the nineteenth century, most of them having come from the central part of Russia. They repudiated all the traditions and ritual of the Greek Orthodox Church, insisting upon their reading of the Bible as the only source of true religion. The name of Molokan comes from the word **milk** and was given to these earnest Christians because they drank milk during the season of fasting as established by the Greek Orthodox Church. These Evangelical "milk drinkers" were bitterly persecuted by the clergy of the Greek Orthodox Church and also by the Government. Many of the Molokans were exiled to Transcaucasus and Siberia. The grandmother and father of Rev. I. S. Prokhanoff suffered greatly for their faith.

Rev. I. S. Prokhanoff

Brother I. S. Prokhanoff was converted when he was eighteen years old, in 1887, and like many other Russian believers was duly baptized and then joined the local small group of Christians. He studied in many schools and various universities. He is recognized as a scholar of high attainments.

Already on the day of his conversion Brother Prokhanoff began to preach the Gospel and while studying in St. Petersburg and for many years after his graduation while engaged as an engineer in the Russian capital he also rendered valuable service as a Christian worker. It was not long before he devoted practically all his time to preaching the Gospel, writing hymns, organizing Churches, and looking after the Evangelical Christian movement then developing on a larger scale throughout Russia.

Brother Prokhanoff is a real poet who uses his poetic gift largely to sing praises unto his Lord and Redeemer. He has written and published over eight hundred hymns, fully half of which have been transations from the Moody and Sankey collection and other American and English hymn-books.

Mr. Prokhanoff has the distinction of having conceived the organization of the All-Russian Evangelical Christian Union as well as the Leningrad Bible College and many other branches of the Union. During the past score of years he has been elected and re-elected as president of the All-Russian Evangelical Christian Union.

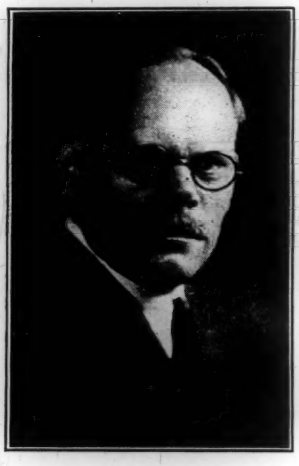
This consecrated leader of the greatest Evangelical body in Soviet Russia which already numbers over four million adherents is in many ways a giant, physically and mentally and spiritually. The Head of the Church has endowed him with an extraordinary gift of leadership for this colossal work and given him the necessary strength and wisdom to bear the heavy burdens and solve the difficult problems in that great country which has during the past dozen years seen so many strange vicissitudes.

During the World War and the Revolution of 1917, as well as during the famine and other sufferings which the dear Russian people have had to endure since 1914, Brother Prokhanoff has ever remained at his post even when it was a most difficult task to stay in the city at Leningrad. In order to save his life he was many times advised to leave his post and seek safety but every time he flatly refused, saying: "Only when the last member of the Church of God leaves this place shall I abandon my post. So long as there are mem-

bers here I will gladly suffer every hardship and stay with them and minister to their needs," and this he did until better times came, and when he left it was not for his benefit but in the interest of the Church, returning in 1926 with the great blessings, both spiritual and material, which he had received during his stay of a year and a half in the United States.

IVAN THE SON OF A RUSSIAN EVANGELICAL MARTYR

Strange as it may seem the Rev. John Johnson, the American Secretary of the All-Russian Evangelical Christian Union, is both a **real Russian** and a real **American.** He was born in the Province of Tver near Moscow, Russia, forty-eight years ago. His Russian name was **Ivan Ivanoff,** which in anglicized form means John Johnson. His parents were strict members of the Greek Orthodox Church which was the state religion of old Russia.



Rev. John Johnson

When Brother Johnson was a lad of six years his father became acquainted with the Evangelical Christians at St. Petersburg, attended their meetings, began to study the Bible and experienced a wonderful conversion. When he returned to his native village in the Province of Tver he at once began proclaiming the Good News, continuing this for years. Many people were soundly converted through his preaching.

In those days the preaching of the Gospel outside of the Greek Orthodox Church was considered a crime and for that Brother Johnson's father was beaten many times and systematically persecuted, but God watched over him and enabled him with freedom to tell the wonderful story of God's redeeming love to the hungering people. More souls came to the Lord and the priests of the Orthodox Church were incensed and again had him turned over to the Government Authorities. Finally he was tried in the supreme court of the city of Tver, deprived of all rights of citizenship and banished for life to Elizavatopol, in Transcaucasus. All this transpired in 1892. Brother Johnson was then only eleven years old and together with his mother and little sister he followed his father and a group of convicts to the place of exile. And so the Ivanoff or Johnson family passed through twelve Russian jails and endured many hardships. And why was such severe punishment meted out to Ivan and his family? For no other reason than preaching the glorious Gospel of Jesus Christ! He was guilty of no other "crime."

After living in exile for eleven years, in 1903 Brother John Johnson emigrated to the United States and settled in New York City. While he had knowledge of God and His Word from earliest childhood still he had not been converted or born again. It was on the twenty-seventh day of February 1904 that Brother Johnson experienced the birth from above and became a new creature in Christ Jesus. Dr. George H. Dowkontt, at that time Pastor of the Mariners' Temple Baptist Church, baptized Brother Johnson.

Soon he began to work among the Russian emigrants in New York City and vicinity. For three years he attended Dr. W. W. White's Bible Training School, taking the pastoral course and graduating from the same.

In July 1910 Brother Johnson was ordained in the Christian Church and for ten years served as minister of the Russian Christian Church in New York City. In 1920 he was called to the Russian Christian Church in Chicago, remaining there until September 1928 when he accepted the position as American Secretary of the All-Russian Evangelical Union in New York City. Here he has charge of the interests of this large Russian body, having

(Continued on page 32)

THE GOSPEL IN ITALY

ENCOURAGING NEWS FROM ITALY

By Rev. STEFANO L. TESTA

Secretary of Italian Section, American-European Fellowship

"They of Italy salute you."—Heb. 13:24.

The Rev. Vincenzo Notarbartolo of Livorno, President of the Evangelical Church of Italy writes as follows:

"The outlook for the future of our work in Italy is brighter today than it ever was. For a while we were under the threat of a clerical persecution, but Mussolini has spoken in our favor, reaffirming liberty of conscience for all, both Catholics and Protestants. The Duce has raised a wall of protection for non-Catholic cults, assuring us that we will not be persecuted but protected by the law. It devolves upon us now to make good use of so great a boon of liberty, working with greater zeal and a livelier faith for the conversion of souls to Christ.

"Notwithstanding the great financial sraits, the Lord has not permitted us to close any of our missions nor to abandon the regular visitation of our numerous groups and outposts. I am glad to give you some good news from our several mission stations in Italy.

"In **Livorno** we have a faithful company of fifty converts from Romanism, and several new conversions have taken place this past month.

"In **Pisa** our little company is full of hope for better days in the future. Not being able to maintain a pastor there we had to close up the hall and, being so near Livorno, we put the Pisa station under visitation from Livorno.

"In **Viareggio** we have begun a work of evangelization which has continued for the last two months. We have good meetings of brothers and sisters and we hope that in the near future we will be able to construct a beautiful little church there.

"At **Marina di Carrara** the work proceeds well. The services are attended by about thirty people and the light of the Gospel is spreading in the city and to the surrounding villages.

"At **Piombino** our veteran worker laments the fact that the services are not so well attended by the church members as they might be. 'Physically,' he says, 'we are well, not so spiritually.'

"In **Bologna,** the city where Gavazzi was born, we have rented a hall for our meetings. In September we expect to begin our services. The brethren there have decorated the place working with their own hands and have contributed according to their means.

"At **Reggio Emilia** the conversion of one man led us to begin a work recently in that important center.

"In **Palermo** the work continues to prosper under the able leadership of Brother Pasqualone, a former Roman Catholic priest, as was also his predecessor.

"In **Oria,** near Brindisi, the evangelistic work continues with success. A brother there has constructed with his own means a beautiful Gospel Hall for public worship, and he himself is the leader.

"New workers are needed for the propagation of the Gospel in our beloved land. Colporters of the Bible Society report that a great number of Roman Catholics are purchasing Bibles, and they form the basis of our hope for the triumph of our cause. The Evangelical Church is in need of financial assistance to maintain and extend its work.

"The harvest is truly great, but the workers are few. We have the application of a number of good workers who are ready to work with us in the evangelistic field, but we can-

not employ them for lack of funds. I am convinced that our friends in America will pray for us and wil help us with their contributions, the future will be to the glory of the Gospel in the land of Savonarola and Gavazzi."

The Rev. L. M. Galassi, our Missionary in **Pisa,** writes that the Church services are continued in the home of one of its members for lack of funds to pay the rent of a hall. He has begun a work in **Bagni di Lucca,** a health resort some distance from **Pisa,** where he was visiting his invalid wife who was summering there. The initial meetings were well attended by interested people, but the attendance dropped when the clericals got wind of it and began their opposition.

At **Bari,** that important city of the Adriatic, a new work has been started by the activity of a prominent citizen in the government service. He conducts the meetings in a needy neighborhood more than a mile distant from any other Church. He gives his services free, but he desires that at least the rent of the hall be provided for.

Any of our readers who either wishes to contribute to our general work in Italy, or desires to adopt one of these Mission stations in the land where St. Paul preached and wrote his wonderful epistles, and whose soil was drenched with his martyr's blood, may write for particulars to Rev. Stefano L. Testa, Secretary of Italian Section of American - European Fellowship, 156 Fifth Avenue, New York.

CAN A ROMAN CATHOLIC GO TO HEAVEN?

A Question asked of Rev. S. L. Testa and answered over the Radio (W H A P)

Yes, a Roman Catholic can go to heaven if he enter the only door, which is Christ. Jesus says: "I am the door, by me if any man enter in, he shall be saved. I am the way, the truth and the life, no man comes to the Father except by me." (John 10:9, 14:6.)

Nothing is more sad and distressing than to witness the fear of a dying Catholic. Nothing shows the difference between the two religions, the Catholic and the Protestant, better than the deathbed scene. I have been a pastor for thirty-five years and have witnessed many such scenes, and am glad to know that I have helped to remove the fear of death from many of them, substituting the joy of salvation in Christ. The Catholic has a perfect horror of death, for he sees either hell before him, if he is a bad Catholic, or purgatory if he is a good Catholic. The presence of the priest to give him absolution, the viaticum and extreme unction, does not allay the fear of death, for the priest is supposed to forgive him the mortal sins, but he will not forgive the venial sins, for which he will have to suffer in purgatory. The saved Protestant on the other hand has no fear of death, for he believes in Jesus who died for him; he believes there is a place in heaven prepared for him and like Stephen, Paul and the martyrs of all ages, he rejoices at the expectation of seeing Jesus "face to face."

The following is an account of a deathbed conversation showing how a dying Roman Catholic girl was delivered of her fear of purgatory and went **"straight to heaven."**

TESTIMONY OF A DYING CATHOLIC GIRL

"Mother," said a dying girl, "it is hard to die and leave this life."

"Yes, my dear, and I would gladly give my life for yours, but you have seen the priest, and you have confessed and received absolution, and you need not fear."

"'Tis true," said the dying girl, "I confessed all the sins I could think of, and the priest gave me absolution. But with all that, I shall soon be in purgatory, and you know, dear mother, that you are so very, very poor that you cannot have masses said for my soul."

The unhappy mother felt the truth of her words and said: "Yes, my dear child, I am very poor, but I'll work day and night and earn money to get your soul out of purgatory. Do you think your poor mother could rest until she knew you were delivered from purgatorial pains?"

"Dear mother, I so often think of my cousin Catherine. She was so happy before she died, and she never confessed to a priest nor received absolution, and she did not believe in purgatory, yet believed she was going straight to heaven."

"Catherine was a heretic, my child. She was not of the true Church. It is better for you to be troubled than to die in error like her."

"I often think of the beautiful words she said when she was dying; they were like this, mother: "The Lord is my shepherd, I shall not want! When I walk through the valley of the shadow of death I will fear no evil, for Thou art with me. Thy rod and Thy staff, they comfort me." Tell me, mother dear, what did she mean? Oh, I have nothing that comforts me, and I can only think of the flames that await me in purgatory."

"My dear child, don't think about it. Disease is weakening your spirit. Leave all that to the priest. Try and rest, and don't think of your Cousin Catherine any more."

"I will try for your sake, dear mother, not to think about it, but I can't help thinking how much better it would be if we could go straight to heaven when we die, and not go to purgatory at all."

"People like us do not go straight to heaven. We must follow the way the priest has taught us."

"But, dear mother, that way is so difficult, and it frightens me to think that suppose I was there and they could not get me out?"

"Hush, my child, for if the priest heard all you say he surely would ask for so many masses that I could never get money enough to have them all said. But here comes your brother; he will comfort you while I go to my duties."

The brother had come some distance to see the dear sister he so much loved. He perceived there was no hope, and sitting beside her he said: "Dear sister, what were mother and you saying about Cousin Catherine?"

"Dear brother, I was saying how glad I would be if I were as happy as she was. She had not confessed to the priest or received absolution. She said it was not necessary, and that she had no fear of death."

"Dear sister, it was because she loved God and believed on the Lord Jesus Christ. She had no reason to fear. Jesus Himself spoke to her soul and comforted her by the assurance of His love and forgiveness of her sins. What need had she of a priest to assure her of all this?"

"What, brother! Are you also a heretic?"

"Dear sister, do not alarm yourself. I do not deny the truth. I have read the Word of God for myself, and I found it so full of love for poor sinners that it has become more precious to me than all the world."

"Have you then a Bible? How did you procure it? Did you ask the priest for it? Does he know that you have it? Does mother know?"

"No, no! I assure you, I did not ask him for it. I met a Bible reader, and I thought I would like a Bible for myself, and I asked for one, and the good man gave it to me, and I read it and saw how sinners could be saved. I have found pardon and am happy. I have not told mother yet, but I will."

"Oh, my brother! why did you not come sooner to tell me this? But tell me, brother, quick, is there anything in the Bible about purgatory?"

"I have searched from beginning to end of the Book, and I could not find one single word about purgatory; the priest knows it is not there, and that is the reason he will not let us read it. I assure you, dear sister, there is but one thing that will make you as happy as Catherine."

"What is it, my dear brother? I would give all the world to be sure that my sins are forgiven."

"That is it," said the brother, as he drew from his pocket the Bible which had been the means of bringing salvation to his soul; and he read John 3:16: "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life." And again he read I Tim. 1:15: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." And 2:5: "For there is one God and one mediator between God and men, the man Christ Jesus." He also read: "He was bruised. The blood of Jesus Christ cleanseth us from all sins." I John 1:7.

"Those are beautiful words," said the dying girl, "but how can I know they are for me, dear brother?"

"My dearest, you do not believe I would deceive you? Do you?"

"Oh, no, dear brother, you were always kind to me."

"Then will you not have confidence in Jesus, who died for you? Listen to what He says to all who, like you, are burdened with their sins and need pardon: Come unto me, all ye that labor and are heavy laden, and I will give you rest.' (Matt. 11:28.) 'Him that cometh unto me I will in no wise cast out.' (John 6:37.) He forgave even the dying thief on the cross with the words 'Verily I say unto thee, this day thou shalt be with me in paradise.' (Luke 23:43). Could you think for one moment, dear sister, that Jesus would have suffered half the chastisement and leave us to suffer the other half? That is the teaching of the priest, but not the Word of God. Death to those who believe in Jesus has no terror. Oh, my dear sister, look to Jesus, the Lamb of God, that taketh away the sin of the world. When you leave this world you will go straight to Him."

The young man ceased to speak. His words, spoken with warmth, but with solemnity, had entered his sister's soul. The look of anxiety and despair had gone, and a holy joy now lighted up her countenance. The Son of God had set her free, and she was free indeed.

Now, she said, I know why Catherine was so happy: she had good cause to be. So have I. Jesus has paid the debt, and **I am saved.** Praise God.

A few more days were spent in the suffering body, and then, leaving behind a fresh testimony to the power of the word of God and His sovereign grace, she passed peacefully into the presence of her Saviour and Lord.

Dear reader: You can have the same assurance and can have it now, without waiting for the hour of death. Look to Jesus now. Pray to Him—Lord, be merciful to me, a sinner—and the Lord Jesus will answer to you: "Son, be of good cheer, thy sins are forgiven thee." (Mark 2:5)

The Mission Fields of Europe

PREACHING TO THE RUSSIANS

Helsingfors, Finland, July 20, 1929.

Last year I have had much consolation in my little pastoral work in Finland. It is not a work for multitudes but for individual souls. For the human eye such work is imperceptible. In accordance with the Word of God, however, the work is estimated by him, and as a token thereof we have experienced a great inner delight.

In our country, since long ago, there has been a tendency of different missions, with regard to so called "freedom", not freedom in the realm of the spirit, approved by every sane Christian, but freedom as to actions. This tendency of freedom mixed with wordliness presses heavily on the Russian colony, especially upon those who in some way or other are linked up with religion.

Rev. A. Dobrinin

Having been educated in Russia in a rigid Evangelical spirit and having enjoyed for a period of twenty years the blessings of pure Evangelical teaching, it is difficult for me and in the light of the Scripture really impossible to make compromises for the sake of adapting myself to the requirements of the multitudes, whose religious taste is degrading under the influence of the steadily increasing number of new competing religious workers.

One must therefore be satisfied to walk the narrow Christian path, leaving the broad ways to those who prefer them. By the way I would just mention that the question of denominational differences does not exist for me.

The Lord leads us wonderfully along the narrow path. Our narrow beginning leads us to broader fields of service.

The increasing blessed ministry of our magazine "Faithfulness" (Vernost) which is now circulated in about thirty different countries, is the result of the faith and prayer of our small but spiritually clean congregation of Russian believers in Finland. I am always more and more convinced that it is not the merit of the editorial work but the result of the united prayers of many earnest children of God, gathered around "Vernost".

In our religious meetings there are but a few people but these gatherings are nevertheless seasons of revival.

In Estonia I have now comparatively large meetings but I am longing for our small but instructive meetings of Helsingfors. Often people who do not attend the meetings come to my apartment for lightening the burdens that oppress their souls and have long talks with me.

Not long ago an elderly Greek Catholic priest came. He had committed an awful crime and he came in order to quiet his conscience. He had been searching for me a long time and came as to a Christian and minister of the Gospel. For three hours we talked. With all solemnity I spoke of the necessity of repenting and being born anew. He offered to help me, in preaching to our small congregation also wishing to join it. I replied that all this "technique" was not needed. One must come to the living Saviour and from Him receive the call. We parted in a very friendly way.

Among the readers of "Faithfulness" God helped us to collect for Russian believers starving in Bessarabia, north of the Black Sea, formerly Russian, now Roumanian territory, to the west of the river "Dnjester" two hundred and twenty five dollars. This was collected amongst the poorest people. The offerings came from destitute emigrants, from many countries chiefly in Europe. The appeal was printed only once. We never expected that the family of readers of "Faithfulness" would respond so unanimously and seriously.

With joy we dispatched this sum to Bessarabia.

At present I am resting and improving my health at Pernau in Estonia, but even here I preach in several congregations.

To find time for absolute rest seems impossible.

A heavy correspondence and all the business of the magazine pursue me. A few hours each day I rest in spite of many anxieties of heart.

With all my heart I greet you, dear coworkers of "Interbiblo", also the whole family of generous donors gathered around "Interbiblo". Praying God's blessing upon all, I remain with heartiest wishes, in the mercy of our Saviour Jesus that loveth us,

Truly yours,

A. Dobrinin.

STETTLER A STRENUOUS SOUL WINNER

Warszawa, Poland, July 30, 1929.

It gives me particular joy to report about my last journeys which lasted more than a month. I believe that I never enjoyed the ripening harvest fields more in all my life. Indeed, the fields are as ripe as they ever will be. It is a beautiful sight and at the same time a compelling and responsible sight. When one thinks of the untold millions of ears which bow in humility because of their burden, one is reminded of the millions of men and women who ought to be brought into the fold, they wait for the reaper yet the laborers are few, and much of the harvest perishes.

The last journey revealed to me the economic conditions of the land in the near future and also the spiritual condition of the people. I made a journey into Galicia and labored for some time among the German settlements. We had some wonderful meetings. Another journey took me to Volhynia where I had been a number of times. In Galicia I was so happy to find some persons who had been saved in the meetings which I held in Volhynia. They are now working for the Lord. The greatest joy was the opening up of a meeting-hall in the city of Chelm. I rented for the inauguration day a large public meeting place, advertised the meeting properly and pasted bills on every bill-board. On the Sunday following we had a record crowd of Russians, Germans, Poles and even Jews. We had Russian choir, German orchestra and speakers in the three mentioned languages. It was a time such as the town has never seen. Many seeking souls have spoken with us, hundreds of Gospels and tracts were given out and scores have thanked us heartily for putting on the meeting. Some have promised to visit now regularly the newly opened mission hall. The rent of the hall for a year, the benches, table and furniture cost me well over a hundred dollars. The evening before the opening we had a prayer meeting attended by a few saints, and some strangers came in, and without any messages being given they surrendered themselves to the Lord while we were on our knees. These were happy days.

There is another side to the joyful news, for this was not the only thing done in the course of the month. Only yesterday I paid the printer one hundred dollars for the printing of 40,000 Polish Gospel tracts which total, all four tracts together, thirty-two pages. They are so badly needed that I had to wait in the shipping department until they had cut a few more. They are shipped almost off the press. If God enables me, I shall want to print other twelve tracts which are ready for printing before October first.

God enabled me to hold at least forty meetings during the last month. This is very good when one considers the time of the year, the farmer having little time for meetings. I visited twelve meetings, in four of which I had never been. I spent four nights on the train and travelled about one thousand miles. There is no need to say that on or off the train we availed ourselves of soul-winning opportunities, speaking of the one thing that is needful to Jew and Gentile. We met with many sincere and open hearts and usually parted as good friends, indeed, our literature bag looked often as though it had consumption! We praise God with all the saints who do the work of the Lord with all diligence. Jer. 48:10.

With Christian greetings,

Fred Stettler.

THE GIDEON BIBLE IN WARSAW'S BEST HOTEL

The Gideon Bible in the American Hotel is a familiar sight, and it has some wonderful conversions to its credit. Through the labors of Brother Fred Stettler, Bibles have been placed in 225 Rooms in the largest Hotel in Warsaw, Poland. It is an innovation in continental Europe which has produced no little sensation, even consternation in some quarters as you may imagine.

The two largest and finest hotels in Warsaw were visited and the Directors interviewed. Now let Brother Stettler tell the story:

The first politely refused, yet left the question open for consideration. The second hotel gave us permission to put 225 Bibles into their rooms. It was a great joy to us. We shall now wait and see the effect in the newspapers.

We do pray and hope that we do not have to go and take them out again or that the directors get sorry. I immediately ordered them sent to the Hotel. It cost more than 1200 zlotye or nearly $150, and it is a great victory if we can leave them there. This is the first such work, and in the best Hotel of Warsaw, the citadel of Roman Catholicism.

Fred Stettler

Of course, I must add that it is a Roman Catholic translation. Another one we should never have been able to put in. But it is the Word of God, and will not return unto Him void.

Now concerning the price. This Bible which I place into the Hotel costs more than a dollar, but the Bible Society sells them with a deficit for the price of z1.55. As soon as this Hotel has proven that it will keep the Bibles, in about a month's time, I shall attempt to go to other Hotels. The second step will be easier, because we shall have reference from the most famous Hotel. I shall let you know about this first effort as soon as anything comes to the surface.

THE INDIGENOUS CHURCH IN ROUMANIA

We are so glad to learn that you are interested in our brother Teodor Schipor. We are very fond of him and feel sure he will give a good account of himself. I have the names and picture of another young couple, a very interesting one, he being a Rumanian and his fiancée a converted Jewess. Both are very active in the Lord's work, and both have suffered terrible persecutions, especially she. Her family even tried to hang her. I will be sending a short biography soon, and I hope some one will undertake their support. They are to be married Easter Sunday, and intend moving to this territory, where the sister will be very valuable to us for work among our Jews.

Wish you could have been here for the conference. We feel so much encouraged the way the Lord is working. Our brother Bodziak has recently commenced holding meetings in a village not far from Siret, which is a Polish community, and a Catholic stronghold. They are commencing to study the Bible there now, and we are praying and believing that we will soon have a small meeting there. Our brother Hamaliuc is having trouble finding a place to live in in Cernauti, but we hope he will soon be able to move there and start to work among the Ruthenians there. A nucleus for a meeting there is already there consisting of eight believers.

R. W. Hill.

MY MISSIONARY TOUR IN THE KAMIEN-KASHIRSK REGION, POLAND.

At the request of the brethren I went to this place in order to visit those many believers scattered throughout this great region. There are about five hundred Christians there. As there is not a single ordained worker in that place much work was waiting for me to be done, such as marriages, baptisms, instructions, etc. The city of Kamien-Kashirek is the main center of work in that province. There are many towns and villages around this city with auxiliary mission-stations.

This place is about two hundred miles from Lyskow, the place where I labor. I travelled forty miles on my bicycle to the railroad station. From there I went by train. The Lord blessed my labor there richly. I visited fifteen towns and villages. My journeys from town to town were mostly by horse and wagon and by foot. During a ten days' journey in this region I performed six marriages, one baptismal service at which time sixteen souls were baptized, the Lord's supper was twice observed and seven revival meetings held, also many private conversations on religious questions took place.

In these places the war marks are still noticeable. Some people still are living in the mud huts. The people here are extremely ignorant. Almost all are illiterate. But in the midst of all this I have seen our brethren and sisters rejoicing and glorifying God.

In one of the towns we had a marriage ceremony in a private dwelling. The house was packed with people like a hive filled with bees and surrounded with them on the outside. Everybody wished to see how the Believers perform a marriage ceremony. It was impossible to do anything inside on account of the large number of people. The cry was soon heard that someone had fainted because of the want of fresh air. All the three windows in the house were wide open. The choir was standing and singing outside the house by the window, surrounded by the mass of people. I was standing in the house and preaching to the people through the window, telling them of the love of God and His great Salvation. There is a law in Poland which forbids to preach outside the house. Everybody liked our way of marriage ceremony and the instructions which were given to the bridegroom and the bride. They all saw that it was good and according to the Scriptures and were satisfied with it. Even a Jew who was present there said: "Even though I had a good sweat, yet it was worth while." At the close of the service the wedding dinner was served. After dinner a horse and wagon arrived and I had to part, leaving my dear brothers and sisters in Christ.

On my way home I felt physically tired, but returning like a warrior rejoicing after victorious battle, or as the eunuch when he had found his Saviour (Acts 8:39). And lifting up my eyes to heaven I thanked God for the privilege He gave me to serve in that place and asked His Heavenly blessing on the work that was done.

When I came back home I found much work waiting for me. Oh, Lord, send more laborers into Thy field!

D. Prystupa.

THE REFORMED POLISH NATIONAL CHURCH

Jablonnak Warsaw, Poland,
August 8, 1929.

In June I was able to send out for distribution over two thousand Polish New Testaments and a large box of Russian literature. The sum of forty dollars was left for publishing the Polish magazine. When for a long time we were without help, I felt again restrained in my work and in some doubt about issuing the magazine. At last we had not money for our daily bread and the temptation came to take something from the forty dollars. But your help came in time. Now I have one hundred and fifteen dollars for the Polish magazine, for which I am preparing articles and lists of addresses.

I expect you will be glad to hear that a few parishes of the Polish National Church, some of those which I visited in July have left their church and resolved to follow Jesus Christ, as their only head and bishop. They want to teach only the pure Gospel, abandoning all Romish rites. They now call themselves the *Reformed Polish National Church.* The step taken is very important but far from having done everything. There is danger of falling into "dead Protestantism." I commend heartily to the prayers of the members of American European Fellowship the priests standing at the head of that movement and all the clergy of the Polish National Catholic Church that the Lord will give to them real regeneration and lead them into truth.

All those who are interested in the salvation of souls I beg to pray for me that the Lord will give me physical strength, spiritual power and wisdom to accomplish His will in this large movement which He seems to be creating in this dark country.

I feel deeply crushed in my heart before the Lord by the vision of this great responsibility.

With much love to Him, I am
Very faithfully yours in His service,
A. Przeorski.

PROTESTANT PIONEERS IN POLAND

I am so glad to think, that there are some sisters in Harrisburg, who are interested in the labours in Poland who are willing to support the same with their gifts.

The labors I am permitted to do are being done among the Polish people especially, because nothing in that direction was done as yet. There is much work going on in Poland and one is writing much about it, but this kind of work is done among the Russians and Germans who are living amidst the Poles. But there was nothing done as yet among the Poles. These labors are, just be-g'nning and it is a pioneer-work after all, which is connected with many difficulties and and oppressions.

One must remember that Poland is a strongly Catholic country and that the employees of the government are fanatical Catholics. The labors amidst the Russian and Germans have somehow suffered more or less, but if one starts to work among the Poles, this brings much trouble because the priests begin immediately their persecution of the "sectarians" and of the "heresy" they teach.

Due to this fact we must perform our duties unostentatively, doing mostly a very quiet personal work. It is natural that under such circumstances one cannot speak about "Success," yet: Glory and majesty be to God, everywhere where one is sowing the seed, souls are being born again.

Even though I am not a great friend of statistics, because they are sometimes mis-

leading, yet I like to offer you a survey of the labors in which I am engaged.

Here in Krolewska Huta where I live we have the largest community. The number of the attendants is about 120 persons. A larger part of them are believers. Not all of these believers are baptized, because there were only 20 persons who became converted last year. We pray and trust, that they will be kept true to our Lord, whom they have acknowledged as their personal Savior.

We are not able to invite more people into our meeting-hall in Krolewska Huta, because the hall is already far too small for the number who are attending the meetings. And on top of that we received a notice, asking us to leave the same in a short time. Where are we to go? God alone knows best. We are praying that He may not leave so helpless as we are and we **know** that we are safe in His keeping hand.

We are asking your prayers, dear Brethren in America, concerning the meeting-hall. We would, of course, prefer to have our own meeting-hall, but we are in no position to build the same. I was thinking this way: It would be much better, if some one would lend us some money for the building of the meeting-house we would then undertake to build, we would try to cancel our debt by paying the same in parts instead of carrying the heavy rent monthly. As yet we know no one on whom we would call in this matter. Yet we are putting our trust upon Him, knowing that He cares for us.

Krolewska Huta has become the center of the work among the Poles in south-east Poland. Krolewska Huta keeps in close contact with some small meeting places on which we are calling as far as we can and are giving out the Word.

1) There is a small coal-district city Joworzno. There are about 20 believers, but the number of callers increases between 30 and 50 people, sometimes even more than that.

2) We have another small meeting-place in Oswrecim, almost as large as the first place. Then there is a third place in a village Borowiec, near Chrianow, where there are some new believers.

Besides that I keep in touch with some other meeting-places, which are so to say sister-meeting places to us: These are the places, where formerly I was laboring, like in Oderberg, Bohmen, where there are two meeting-places; one in Nowy Lacz and the other in Tornow. We are really proud of these places, because those are large cities, where the work can rapidly increase. Not far from Nowy Sacz, there is one small meeting-place in Krynica. This is a water-cure place.

Like every other new work, the same is true of our work here in Poland: it is too young to get along by itself. Every work needs for years some help in order to continue to exist. Therefore it is so good of the sisters in Harrisburg, that they are willing to support this work in Poland. No doubt the Lord will bestow His blessing upon their efforts.

It would be possible to do much more work if there were some more means and in case there were more of the brethren, who would be willing to accept the call from God for more laborers. May the Lord of the Harvest bring forth more laborers for the work among the Poles in Poland.

For the mailing of the Polish literature: Bibles and tracts (also in the German language) we are always very thankful.

Yet on the other hand I like to offer the following: It would be much cheaper for you, instead of the heavy postage, to give us some money that we may do the printing on the other side. Because we are able to buy for the amount of $1.00 from eleven to twelve New Testaments with Psalms or two large Bibles. I am telling you this, my dear brother, that you may draw your own conclusions.

Enough for to-day. I will be very glad indeed to have a few lines from you in return.

May the grace of our God be upon you and your work. I remain, bound in the Lord, with many cordial greetings,

J. Mrozek.

BADANTSEFF SAFE IN HARBIN, CHINA

As this magazine goes to press a letter from our dear Brother S. Badansteff who is stationed at Harbin, China, reaches our office and fills our hearts with thanksgiving. The letter is dated July 26th.

He acknowledges the receipt of the regular monthly remittance. He thanks his dear Lord with unending gratitude for His care and also the dear brethren who are not abandoning him, the smallest servant, in such a difficult time. He says that at present it is very hard to live there, inasmuch as great events in the political world are taking place there and because of that the economic conditions have become increasingly serious and many refugees are arriving, hence help is especially needed at such a time. He says that he is not able to thank his Saviour enough for His mercy, and may the Lord reward us a hundredfold for our good deeds. The work of God proceeds, only there is difficulty in finding a suitable place for their meetings and they are not able to have their own house because they have not the means, however necessary this is, but they shall trust in the help of the Lord even in this matter.

AN ANCHORAGE IN CZECHOSLOVAKIA

"Likewise greet the church that is in their house."—Rom. 16:5.

Mr. and Mrs. Lukesh

To labor where yolr labor is not wanted, to live in unhealthy half-underground quarters, to find your meeting-hall of today taken away to-morrow or its entrance barricaded or your meetings interrupted by din and racket of priest-inspired hoodlums, while you and your wife labor on with but one desire, namely to serve the Lord and preach the Gospel of Salvation—this is a bit of the biography of Charles and Edna Lukesh.

It is probably three years since they began asking the Lord for a different working condition. Not that they complained of cold or damp or discomfort or the other handicaps and persecutions for themselves. They were "patient in tribulation," but when the work of the Lord was hurt it was time to act, or at least to pray.

So prayer was made, and friends in America were asked to join with these two faithful missionaries that the Lord would provide a house in which He might be worshipped with gladness and wthout hindrance.

But there is a command somewhere to give all to the Lord. and how could they pray when they held life insurance with a cash surrender value? A letter to Kansas City, Mo., soon brought a check for the cash value of this insurance and that was the first real gift toward the Lord's house.

Other gifts came, here a little, there a little, until about $4000.00 had been gathered and placed in readiness to follow the Lord's leading. It would be a long story to tell how places on the market were suddenly withdrawn when it was discovered that the missionaries were to be the buyers. It seemed impossible to obtain the property for the purpose required.

Finally the Lord interceded, answered the prayers of His saints, and a place has been actually secured. Funds in hand were sufficient to make payment of nearly two-thirds of the purchase price. If our readers could only conceive of the damp underground living quarters of these two servants of the Lord and secure a mental picture of the poor little preaching station under difficulties, hardships and even persecution, perhaps there would now ascend the sweet incense of praise to God for His goodness.

Surely God would receive more prayer, also until the last cent of the final payment has been made. How comforting to know that the children will no longer have their Sunday School outdoors, the old chicken-coop having been taken away from them some time ago as you may remember. And those long journeys Mrs. Lukesh made across the town with the little children to teach and keep them quiet while her husband preached to the older folk. Well, we must thank the Lord for the new building, praise Him for His goodness and mercy; then ask for His continued blessing on our dearly beloved friends, and remind Him also of the added funds needed to meet the final payment and bring the place clear of debt and holy unto Him.

Mission House at Snojmo, Czechoslovakia

At the Radost Bible Courses

A FEW PAGES FROM JEAN RHODE'S HAPPY DIARY

Radost, Poland, July 29th, 1929.

Praise the Lord! We are in the midst of a real, live, definite work and are deeply grateful to God for it. What is more, I am so happy in it that I hardly know how to express the inward joy in words. Miss Mott, I am sure, feels the same way about it. We have been kept very busy for the past three weeks but have a short breathing spell at the present, and so I shall endeavor to tell you something of what the Lord has been doing here recently. I think I shall be able to tell it quicker and more accurately by giving you a few pages from my diary.

July 11th:

The "glad day" has arrived! It is buzzing with activity at Radost in anticipation of the boys who are expected in time for dinner. I had the privilege of putting some volunteer workers to work. Ola and Sonia are making nightgowns and are hemming towels for us. Matrona and Julia are cooking and getting the upstairs work done. Miss Mott a Jewish brother Mr. Krolenbaum, have gone into Warsaw to get the boys. I am to see that everything is in order and ready for them when they arrive.

They've just arrived. Emil, the "cab man" went to the station for them to bring them in the Polish cart. After a good dinner of new potatoes, creamed onions and bread, they went to the forest to pick berries, which surely seemed a lark to them. We got them back in time for bread and milk at about four o'clock. Then we had the first meeting for them. Brother Gitlin spoke and taught them a little song.

MISS JEAN RHODE

Upon our return from the woods we found a number of excited mothers who wanted to take their boys back home, having been told that we would brand them with crosses on their arms and would baptize them. They stayed long enough to hear Mr. Gitlin speak and soon left convinced that their children are in the hands of "good people". After a supper of scrambled eggs, bread and butter and cocoa, we had a "job" to get them washed and put to bed. God heard our prayer for favorable weather. It has been a beautifully warm day. It had been so cold before.

July 12th

Everybody seems happy. The weather is perfect. Some of the boys are hard to manage being undisciplined boys of the streets. None of them know what it means to obey; all want to do just as they please. It is not easy work; but all beginnings are hard; and the Lord is faithful.

July 13th

Some of the parents came out to visit, which made it particularly hard. It was like "Babel" part of the time. God gave grace. Mr. A. Krolenbaum finished getting these boys cleaned up by shaving their heads. The parents stayed long enough to see a little order established. They heard them taught a new song, the recitation of the Lord's Prayer together, which the boys already know pretty well, and part of a story or sermonette. They seemed pleased. One father asked us if we could not keep his boy at least a month. two of the boys got homesick and were taken to Warsaw by one of the workers here but were brought back again in the afternoon.

Sunday, July 14th

It was a very hard day but the Lord gave grace and great joy. Some more parents came out and brought us four more boys We have sixteen now. How we praise God for these sixteen opportunities! It is a joy to hear the children sing and recite what has already been taught them. The parents seem real proud of their children too. Brother Gitlin is happy to have these people come as he and others are having the opportunity of witnessing to them.

July 16th

Had the joy of teaching John 3:16 to my class today and find these little folks quite apt. Took them to the sand for a sun bath. Four Jewish boys, representatives, came from a colony some three kilometers from here and asked permission for about thirty-five of their boys and girls to come to visit us tomorrow morning. We invited them for lunch or "second breakfast," as it is called here, and are praising God for this opportunity to witness.

July 17th

We've had a "big day". Had some fifty-five guests. The whole colony of intelligent young Jewish socialists came with their teachers. The weather being beautiful all sat in the garden under the trees. Our children and the students sang Gospel songs. Mr. Gitlin and others gave talks and witnessed. Afterwards we served rolls and cheese with lemonade and cake.

July 19th

The weather continues to be wonderful. Our children seem to be thriving. They are learning a new verse every day and recite them well. The enemy is doing his best to get all Warsaw stirred up through the press. The Jewish paper has printed another good sized article of nothing but lies about our work with the children.

July 21st

The weather is very hot now. It seems like an American summer, and I feel just right at last. It is just wonderful to see the Lord send so many Jews to us. All get to hear the good news about Christ. The mother of one of our boys just begged us to keep her fatherless boy for whom she does not have sufficient to eat a little longer. We are hoping to take him back when his sister comes in a few days. I have had the privilege of teaching John 3:16, 1:12; 3:3; 4:6; Rom. 6:23, and Acts 16:31 to my little class. It is wonderful the way they are learning these truths.

This is just a little idea of what the Lord has been doing. Is it not wonderful? We had the boys sixteen days. They went home the day before yesterday. We are now getting ready for the girls. They are expected to come this Thursday, in two more days. We shall have to go to Warsaw to make some visits before them. I am so happy to be thus used of the Lord. Nothing else has ever given me so much joy.

"FALENICA"—THE NEW PREACHING AND MISSION STATION

Description of the Town

Falenica is a summer residential town. It is the seat of the Gmina, (a subdivision of a county having a number of villages under its jurisdiction) known as "The Summer-Residential District Falenica." It has a permanent population of 1761. It has the regular railroad line as well as the nar-

Rev. Moses Gitlin

row-gauge railroad as well as a post-office, telephone, and telegraph station. It has an electric power-house, also a factory producing chemical products and a glass factory. There are sixty-three classes of trades and industries in the town.

During the summer time the town's population reaches nearly ten thousand.

The population is seventy per cent Jewish. In the summer time this percentage rises.

There are no churches whatsoever in Falenica.

The town is the favorite resource of several "Izadikim," canonized rabbis or wonder-working saints.

The town itself consists of a number of narrow, dirty streets. On the outskirts of the ghetto there are scores upon scores of large villas which are rented in the summer time for the middle class Jews of Warsaw.

The town is likewise the center of primitive chasidi, and the hotbed of radicalism of the communistic type.

The new electric power-house, the present campaign of paving the streets and the paved high-way from Warsaw, now being built, are making this town look different and justify the hope of a larger future for it.

The town is twenty-one kilometers from Warsaw and less than four kilometers from Radost.

Scores of young people and many of the older folks from Falenica have visited our headquarters in Radost, and have heard the Gospel story. The people of this town have learned to know more about us and I believe that we are sincere and not "sold souls."

Our recent ten days of Evangelistic meetings in connection with the stay of Mr. Flacks and Mr. Spencer Johnson have given us a still larger publicity in the town.

Our new mission station is located on the main street, known as Warszawska ulica, at number seventeen. It is about fifty yards from the main entrance to the railway station. The place in itself will be a testimony.

M. H. Gitlin.

Radost, Poland,
July 3, 1929.

We praise the Lord for the goodly sum He has sent to us, and it is well to say, that it came just in time. We are now able to start a work among our children. How we thank God for this encouragement and answer to prayers and how grateful we are for the dear ones through whom God is making it all possible, you can well imagine! We are going to Warsaw to visit the parents of some of the children we hope to have with us soon. Do not forget to pray for us for we shall need much prayer. We are also working with the Yiddish and the Polish, the latter is a "humdinger," I mean, not easy to deal with.

We shall be glad to hear of others who are contributing toward our support so that we can write to them and thank them personally.

Jean Rhode.

Radost, Poland,
July 3, 1929.

We received your letter enclosing check for seventy-five dollars. It reached us in good time, because we are expecting the first "contingent" of Jewish boys on July 15. The Bible courses closed last week, so this gives us plenty of time to get things in order. This generous check has encouraged us much. Some of the Hebrew Christians here are helping us to get in touch with boys and girls whose parents are willing to let them come to a "Christian" place.

Grace Edna Mott.

"TO THE JEW FIRST!"—WHY?

By a Worker at the Radost Bible School

The Apostle Paul in Romans 1:16 says, "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." The Gospel saves all who believe, but why does Paul say 'the Jew first?' Surely it is not because he was a Jew, nor because he was partial to his own race. Inspired of God, he was stating God's order of reaching the unsaved.

All who know the teaching, from early childhood, given the Orthodox Jew, and the majority of them are in Russia and Europe, realize it is but a step further to lead him to Christ. The Torah, including the beautiful Jewish prayers, the Pentateuch and the Talmud, constitute a splendid background upon which to work. The law was given to the Jew. They possess the oracles of God. Therefore it is logical to go to him first. The converted Jew testifies: "I haven't changed my religion, I have only found it."

All Orthodox Jewish boys, at the age of four or five, enter the school known as the 'Cheder.' From five to seven they study the Hebrew alphabet, the first prayers, and Genesis. From seven to twelve the Pentateuch is studied. At the age of about twelve, there is a promotion to the 'Yeshevah,' where the study of the Talmud is begun. Gentile Christians are not cognizant of the high ideals and principles taught in the Talmud, analogous to many in the New Testament, with this great difference that in Christ there is the enabling power to live them. We quote from the wisdom of the Talmud.

"Be of them that are persecuted, not of them that persecute. When the righteous man dies, it is the earth that loses. The lost jewel will always be a jewel but the possessor who lost it, well may he weep. He who is ashamed will not easily commit sin. Commit a sin twice and you will think it perfectly allowable. There is a great difference between him who is ashamed before his own self, and him who is only ashamed before others. Whoso-

ever runs after greatness greatness runs away from him; who runs from greatness, greatness follows him. The righteous promise little, and do much, the wicked promise much and do not perform even a little. Giving is not the essential thing, but to give with delicacy of feeling. Scripture does not say 'happy is he who giveth to the poor', but happy is he 'who considereth the poor.' As the ocean never freezes, so the gate of repentance is never closed." Surely here is prepared soil for the Gospel seed.

How then can we explain the fact that in Russia and Europe it is difficult to begin work among the Jews? The answer is very simple. Centuries of persecution promoted by so-called "Christianity" have raised an almost insurmountable barrier in their hearts and minds.

As our readers know, in the first years of the Radost Bible School, there were no Jewish converts. The student body was largely made up of peasants. In the subsequent years the witness of these simple Russians brought the Jew to Christ. Can we understand why the Holy Spirit sought out these Gentiles first? Was it not the only solution of the problem of Jewish prejudice to Christianity? It is the testimony of almost every saved Jew of Europe or Russia that it was the love and kindness shown them by a Spirit-filled Gentile believer which first opened their hearts to Christ.

If a Russian or a Pole speaks to a Jew about religion, the Jew thinks, if he doesn't express it: "Do you want us to become pagans like yourself? We have seen your ceremonies and religious processions, and we know too well the hatred to the Jew, which your religion teaches, and do you ask me to change my religion, for yours, give up my religion, handed down to us by Moses?"

But let the Jew experience from the Russian, Pole or German the love of Christ, manifested in words and deeds of true tenderness and goodness, though he is at first surprised and cannot fully understand, his heart and mind open to what this one may have to say to him. He is curious to know what has prompted such an attitude toward him.

Tradition has handed down a pathetic story which reveals only too plainly that Jewish prejudice is the natural result of the attitude of the Church toward the Jew. A priest was seen entering a Roman Cathedral with two Jewish boys. As one would expect, he was not leading them gently with the thought of teaching them, but dragging them with the intention of burning them. A Jew passing by, witnessed it all. As he gazed upon the awful sight filled with horror, he turned away. At that instant, he caught a glimpse of a crucifix. Tears were running down the cheeks of the Christ at the horrible sight. The heart of the Jew was touched by this, and he exclaimed, "The worst Jew is better than the best Christian."

Gentile Christianity in these lands must become a new and different religion to the Jew. He must be shown that true Christianity means a love toward him, a will to do him good instead of ill; that it has a Messiah to give him in the person of Jesus Christ. What a testimony to the Jews of Central Europe a strong Gospel movement among the Gentiles would be.

On the other hand, true Hebrew Christianity is a mighty testimony to the Gentiles in these lands. A Greek or Roman Catholic stands amazed when a Jew upon whom he has flung ridicule and even his anathemas, heaps upon his head coals of fire, as he comes to him with the Gospel of love in Christ.

In short, *save the Jew by saving the Gentile and convert the Gentile in converting the Jew.*

It does seem that the years in the Radost Bible School, where Jewish and Gentile converts have studied and worked together, have been a mighty testimony to the power of the Gospel to break down "the middle wall of partition"; for in Christ there is neither circumcision nor uncircumcision. In Him there is no racial hatred nor contention of any kind. For Christ is ONE, and those who belong to Him are "All one in Christ Jesus."

At this very time one thousand dollars ($1000.00) is needed for the various activities of the Radost Bible School. Mr. Joseph Flacks and Mr. Spencer Johnson, who visited Radost this summer, both write that a great work for God is again being done there. Will you not pray with us that this testimony may be kept, and increase in power as the years go on?

STATEMENT OF RECEIPTS FOR JULY, 1929

No.	Amount	No.	Amount	No.	Amount	No.	Amount	No.	Amount	No.	Amount
5580	$ 7.74	5617	$20.00	5654	$ 1.00	5691	$ 1.00	5728	$70.00	5765	$1000.00
5581	9.25	5618	5.00	5655	2.50	5692	40.00	5729	5.00	5765	12.50
5582	5.00	5619	3.75	5656	60.00	5693	100.00	5730	10.00	5767	2.00
5583	25.00	5620	45.00	5657	20.00	5694	10.00	5731	5.00	5768	15.00
5584	5.00	5621	31.00	5658	5.00	5695	2.00	5732	1.25	5769	5.00
5585	5.00	5622	3.00	5659	5.00	5696	16.79	5733	1.00	5770	25.00
5586	5.00	5623	6.00	5660	1.00	5697	35.50	5734	1.00	5771	5.00
5587	5.00	5624	5.00	5661	1.00	5698	5.00	5735	1.00	5772	46.19
5588	10.00	5625	20.00	5662	1.25	5699	3.07	5736	1.00	5773	12.20
5589	45.00	5625	5.00	5663	43.00	5700	30.00	5737	2.50	5774	13.50
5590	.10	5627	.25	5664	60.00	5701	5.00	5738	300.00	5775	8.50
5591	100.00	5628	4.00	5665	2.00	5702	1.00	5739	10.00	5776	3.00
5592	150.00	5629	1.00	5666	7.15	5703	1.25	5740	1.00	5777	27.50
5593	1.00	5630	1.00	5667	1.00	5704	29.00	5741	1.00	5778	5.00
5594	20.00	5631	1.00	5668	1.00	5705	1.00	5742	1.00	5779	17.08
5595	2.00	5632	1.00	5669	2.95	5706	2.00	5743	10.00	5780	1.00
5596	20.00	5633	1.00	5670	10.30	5707	1.00	5744	10.00	5781	43.85
5597	25.00	5634	1.00	5671	5.00	5708	1.00	5745	10.00	5782	10.00
5598	3.00	5635	1.00	5672	5.00	5709	2.00	5746	5.00	5783	30.00
5599	1.00	5636	35.00	5673	10.00	5710	2.25	5747	26.80	5784	5.00
5600	35.00	5637	206.50	5674	10.00	5711	57.00	5748	75.00	5785	10.00
5601	30.03	5638	3.00	5675	1.00	5712	100.00	5749	1.00	5786	2.50
5602	7.00	5639	21.61	5676	10.00	5713	15.00	5750	5.00	5787	95.00
5603	10.00	5640	2.00	5677	1.00	5714	15.00	5751	4.80	5788	10.00
5604	20.00	5641	5.00	5678	1.00	5715	5.00	5752	10.00	5789	3.44
5605	1.00	5642	1.00	5679	6.50	5716	2.00	5753	1.00	5790	10.00
5606	5.00	5643	2.00	5680	10.00	5717	1.00	5754	1.00	5791	10.00
5607	25.00	5644	2.00	5681	8.00	5718	10.00	5755	1.00	5792	25.00
5608	52.00	5645	5.00	5682	1.00	5719	5.00	5756	5.25	5793	16.00
5609	1.00	5646	30.00	5683	20.00	5720	1.00	5757	1.80	5794	5.00
5610	4.00	5647	1.00	5684	61.00	5721	1.00	5758	10.00	5795	25.00
5611	1.00	5648	10.00	5685	1.00	5722	1.00	5759	42.00	5796	1.00
5612	1.00	5649	5.00	5686	2.50	5723	1.00	5760	20.00	5797	68.45
5613	10.00	5650	10.00	5687	1.00	5724	1.00	5761	10.00	5798	2.00
5614	26.00	5651	1.00	5688	10.00	5725	25.00	5762	4.00	5799	1.00
5615	50.00	5652	2.00	5689	5.00	5726	2.00	5763	1.00	5800	1.00
5616	2.00	5653	1.00	5690	10.00	5727	5.00	5764	30.00	5801	1.00
										5802	1.00

Of this amount $55.20 was received for E. H. F.

Total.....$4431.35

FORM OF BEQUEST

I give and bequeath to the **American-European Fellowship, Inc.,** a Corporation formed under the Laws of the State of New York, and located at 156 Fifth Avenue, New York, N. Y., the sum of ....., and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors.

In New York and some other States a will, to be legal, must have two witnesses. Checks may be made payable to E. N. Sanctuary, Treasurer, American European Fellowship for either Gentile or Jewish Missions.

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(Continued from page 18):

his office in Room 412, Presbyterian Building, 156 Fifth Avenue, New York City. He edits a Russian periodical and an English magazine called "The Gospel in Russia" and is speaking in both English and Russian wherever opportunities are offered. He gives illustrated lectures showing the remarkable work of the All-Russian Evangelical Christian Union. Brother Johnson is available for missionary addresses and sermons at all times.

The real Russian, Ivan Ivanoff, has become a real American, and his family which is made up of two sons and four daughters represent as fine a type of Christian family as one might desire to see among naturalized Americans and their American-born children. In the United States there are thousands of such Russian families who are either Evangelical Christians or members of the Old Russian Orthodox Church. Such Russians are thoroughly opposed to the diabolical Gospel of Marxistic Communism and will not hesitate to register their emphatic protest when all Russians are stigmatized as being Bolsheviks or Communists.

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